# *The* Perkins School *of* Theology

# JOURNAL

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Ministers' Week, 1949 . . . . . *Dean Eugene B. Hawk*

The Functional Value of History . . . . . *William Warren Sweet*

Isaac Watts . . . . . *Fred D. Gealy*

The Trinity . . . . . *Earl B. Marlatt*

Off-the-Job Living . . . . . *Lloyd L. Messersmith*

God Led Me to America . . . . . *Joshua Tien*

Bread or Stones? . . . . . *Arthur G. Swartz*

WINTER NUMBER 1949
Southern Methodist University, Dallas

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THE PERKINS SCHOOL OF THEOLOGY JOURNAL

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The Perkins School of Theology Journal is edited for the alumni of the school and for the Methodist ministers of the South Central Jurisdiction. The Publications and Publicity Committee of the School of Theology is in charge of the project.

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# MINISTERS' WEEK 1949

*By* DEAN EUGENE B. HAWK

THIRTY years ago, Mr. and Mrs. W. W. Fondren of Houston, Texas, gave $10,000 to Southern Methodist University for a lectureship on Christian Missions. The first series of addresses appeared in 1920 in the volume, "The Old Missionary Mandate and the New," by Doctor Robert E. Speer.

Valuable as were these lectures from year to year, it came to be felt by some of those in charge of the program of the University that a larger offering was needed in order to attract and hold greater numbers of visitors. In 1936, Ministers' Week was instituted, bringing three church leaders for addresses on subjects of religious interest. For many years, even through the war period, a thousand or more preachers have come to the campus for the enrichment of their thought life, for Christian fellowship, and the strengthening of the bonds of union in the South Central Jurisdictional Conference. Ministers of all denominations, regardless of race, are invited to share the programs offered.

In 1944, Mrs. George L. Peyton of Mexia, Texas, endowed the Peyton Lectureship on Preaching. This was followed in 1945 by a like gift of $10,000 for a Lectureship on the Bible by the sons and daughters of Mr. and Mrs. Robert Malone Jackson, pioneer leaders in Texas Methodism.

Ministers' Week is held each year during the first full week of February. In 1949, the opening lecture will be given February 7, at 8 p. m. and the last lecture will be on the evening of the tenth. The Fondren addresses are to be given by Doctor John Alexander Mackay, President of the Princeton Theological Seminary. Bishop Gerald H. Kennedy of the Portland Area of The Methodist Church comes as the Peyton Lecturer on Preaching. Doctor William Warren Sweet, for twenty years professor of the history of American Christianity at the University of Chicago and recently of our own faculty, brings the Jackson addresses.

The general subjects of the lectures are as follows:

Fondren—"God's Order—The Ephesian Letter and This Present Time"

Peyton—"Proclaimers of Paradox"

Jackson—"Laying the Foundations of Mid-West Civilization."

By reason of crowded conditions on the campus, early reservations should be made in the hotels and homes of the city. Many invitations were mailed out in December. Because of the changes that are made in pastoral appointments or for some other reason, one may not have reached you, but you are invited to share in the Ministers' Week program.

The special features in connection with the Week will include the laying of the cornerstone of the Fondren Science Building at two o'clock on February 8. Of unusual interest to the ministers will be the program in connection with the ground breaking for the Chapel of the Perkins Quadrangle. Work began on the other five buildings to be used by the Seminary in the early days of November and a number of foundations are well under way. It is most appropriate, however, that in beginning the work for the Chapel that we have a service under the direction of the Church. It is this building which is central in the theological group and will stand as a symbol of worship for the campus.

# THE FUNCTIONAL VALUE OF HISTORY

*By* WILLIAM WARREN SWEET

*Dr. Sweet is Chairman of the faculty of Perkins School of Theology.*

AMERICAN Protestants seemingly have little interest in their own history. Methodists share in this neglect. These statements are made as a result of an impression gained over a period of more than twenty years, during which time I have had to do with the training of young men for the Christian ministry. Here are three reasons which help account for Protestantism's indifference to its own past.

The first is that history makes no claim at furnishing a quick remedy for the world's present ills. It seems to meet no immediate need. It deals with man's long record of trial and error, of failure and success, and makes no profession of having in its possession a sure panacea. In my time I have seen the rise and fall of numerous new disciplines in theological education. Each of them arose to meet what seemed to be a special situation, and although most of them had something to offer and proved useful, none fulfilled its early promise; none proved to be a world saving device.

A second reason which no doubt has had a subtle effect on history's standing in the eyes of some, is that it does not use a highly technical vocabulary. It knows no other than the King's English, and seemingly has no need for the employment of its own special jargon. For this reason history just does not seem to rate in certain minds as being equal to those studies which employ highly technical terms. I rather imagine that if the legal and medical professions used terms easily understood by suffering humanity they would lose in reputation. More than once I have heard colleagues in other fields say that history does not demand study; that anyone can read and understand it. In other words, it would seem that a subject which uses no jargon loses in standing in certain groups because of this omission.

A third and very real reason for history's unpopularity is that the field is so immense that no one can ever hope to compass it all. There is so much of it that it is easy to lose one's way in the maze. Here at least is one reason why history must be studied and not simply read, for the student needs a guide so that he may gain from it what lessons it may have for our day and generation. Methodists are such activists, notable for their zeal, and are so busy about the practical affairs of today, that they have little time and often less inclination to search the records of the past in the expectation of finding some guidance for the present.

In spite of the handicaps under which history languishes, and the notion that it has little functional value for the minister, history continues to have an essential role in the practical training for the ministry. A definition of history which perhaps is an oversimplification is, "History is the memory of a people." Here it is implied that history has the same function for society that memory has for the individual. Society cannot effectively

function unless it has some knowledge of its own past, any more than an individual can function who loses his memory.

Here, then, are four simple reasons why history has a functional value for the minister.

First, there can be no such thing as intelligent loyalty to the nation or the church without a knowledge of the past. To put it another way, loyalty must build its fires upon the altars of the past. A loyalty based on present interest only is a shallow loyalty, which soon fades under stress and strain. Patriotism based only on the sight of a flag waving in the breeze is a shallow patriotism. A flag means nothing unless it is viewed in the light of the ideals and sacrifices of the fathers; unless it is seen a against a background of noble deeds, high achievement and sacrificial purpose; it is then and only then that a flag takes on any meaningful significance. One must see a history behind a flag if a flag is to serve any purpose or real value. The great symbols of the Christian faith all have a history, and to use the symbols without knowing their history renders them meaningless.

A second reason why history is of practical value to the minister is because it is an all-important unifying influence. Without a common past there would be no United States. Both Church and Nation unite about the past; both divide over the present. We differ in our opinions about our present leadership in both Church and State; we unite about past leadership. The present President of the United States divides the nation now, just as all Presidents have divided it, but we all unite about George Washington, Thomas Jefferson, and Abraham Lincoln; yet how bitterly were they and their policies assailed by some of their contemporaries. It is difficult if not impossible to recognize greatness in contemporaries; greatness is discernable only against a background of time and distance. Without history we would have no great men to inspire us.

We Methodists may differ widely as to present policy and leadership in the Church; but we unite about John Wesley, Francis Asbury, and William McKendree. A united Methodism was made possible by a common past; without that common past there could have been no possibility of union. My old Professor of practical Theology often said to us, "Young men, if you are ever the pastor of a church in which warring factions develop, plan a series of sermons on the Martyrs, and the petty contemporary issues which produced the friction will fade away in the blazing light of the life and labors of the noble company of Martyrs."

No ecumenical movement can hope to come to fruition unless the churches contemplating union can find in the past a common standing ground. Unions are not made on the flimsy basis of present exigencies only. It was this common ground which lay the solid foundation for the successful unification achievement of American Methodism. A larger understanding of the history of the controversies which caused division, on the part of the leaders in the three uniting bodies, paved the way for that noble achievement. Unions are never accomplished on the basis of forgetting the past, but rather on the basis of a full understanding of it.

A third reason why ministers benefit from a study of history is the incalculable practical value of thinking historically. Historical mindedness is not only the ability, but also the willingness to look at all sides of a question. This means that the historically minded minister cannot become a blind partisan or a bigoted propagandist, for love of truth, clear sightedness, and sanity of judgment are the indispensable qualities of the historical attitude of mind. Every question has at least two sides, and the historically minded individual is not content until he has examined both. That does not mean that he does not take sides, but in so doing he does not close his ears to what can be said in opposition. In other words

he takes his position with a full knowledge of all the facts. It takes him longer to come to a decision, but in the long run it is a decision he will seldom need to remake.

Finally, of all men, none are more prone to become progagandists or the tool of propagandists than are ministers. In the very nature of his calling the minister must all the time be advocating good causes, and all too frequently his enthusiasm for a cause, which may seem at the time to be wholly good, is liable to blind him to its evil ramifications and consequences. Many a minister became involved in the Ku Klux Klan after the first World War. Some even became organizers and permitted the hooded clowns to enter their churches and perform their sad mummery as a part of their services. A little knowledge of history would have saved many a preacher, some of my acquiantance, from participation in these disgraceful orgies, and from making the church and their calling ridiculous in the sight of average intelligence. If our ministry had been only moderately acquainted with other like periods in our history, they would have been able to say when such movements appeared, "I know you. I know your progenitors. I know your history under other guises. I know what havoc you have wrought; what fascination you have had for other minds. I also know the course you will run; the excesses you will commit in the name of patriotism, yes, even in the name of Christianity." Any man who has a sufficient knowledge of the past so that he can recognize old foes with new faces has a tremendous advantage over his uninformed brethren.

Every earnest student of the past knows that there have been other times such as this. He knows that Christianity has faced many another crisis; he has learned, in the words of my old teacher, John Alford Faulkner, "that God is in no hurry," and so in patience he "possesses his soul." Church history is an excellent tonic when men are disturbed and fainting because of new and confusing voices, or "when alarmed by the winds of many doctrines and variant views." History says that the ship has weathered many another storm, so "don't give up the ship; don't throw up your hands because unaccustomed waters are rushing about your ears. Don't be indifferent to them, but don't be flustered."

# ISAAC WATTS

*By* FRED D. GEALY

*November 25, 1948, was the two hundredth anniversary of the death of Isaac Watts. The account here is based on addresses in celebration of the event delivered by Dr. Gealy at the Highland Park Presbyterian Church on the occasion of a Watts Hymn Festival held jointly by the Highland Park Methodist, the University Park Methodist and the Highland Park Presbyterian choirs and congregations, and later at a chapel service of the Perkins School of Theology.*

THE EDITOR

ISAAC WATTS was born at Southampton, England, in 1674, the oldest of nine children born to the nonconformist family of his father, Isaac Watts.

The history of nonconformity in seventeenth century England is as complex and tumultuous as the history of England itself during this time. Queen Elizabeth, the last of the Tudor sovereigns, had died in 1603. And now James Stuart, son of Mary Queen of Scots, and for many years King of Scotland, was to be declared James I, King of England, the first of the house of Stuart. The great question of sixteenth century England was whether England should be Catholic or Protestant; the great question of seventeenth century England was whether England was to be Anglican or Puritan. Along with this religious conflict a great political conflict was arising—a conflict between the unrestricted power of the king and the equal or even superior power of the people in Parliament.

The Stuart monarchs had no skill whatever in what today we should call public relations and proved themselves singularly inept in handling the problems which confronted them. The only surviving glory hovering about James, and that somewhat falsely, is due to the attachment of his name to the great translation of the Bible of 1611, which we still speak of, now without reason, as the authorized version. His successor, Charles I, did only worse, and in the end lost his head, an unusual experience for an English king. As determined to force the Prayer-Book on the Presbyterians of Scotland as they were determined to resist it, he evoked Scottish rebellion; the Irish were, even for them, unusually rambunctuous and intransigeant; and England itself was plunged into civil war: the Royalists or Cavaliers against the Parliamentarians or Roundheads, the latter so-called because they were composed of middle classes with short haircuts. The Puritan, Oliver Cromwell, in 1644 defeated the Royalists by the united English and Scotch armies.

Now when it had become clear that the Puritans, who were both anti-Royalists and anti-episcopalian, were winning the war, Parliament, i n1643, abolished episcopacy, making the Church of England presbyterian in its organization, and convened the famous Westminster Assembly to deal with matters of creed and church government. However, the presbyterian - controlled Parliament proved itself to be only another form of intolerance. There was no more liberty

of conscience under presbyterianism than there had been under episcopacy or even under the papacy. Those Puritans who desired such liberty saw that only as the local congregation was free to organize as it saw fit, unconstrained either by presbytery or episcopacy, could there be true religious liberty. They therefore became known as Independents and later as Congregationalists. Of course, there were other important nonconformist groups at the time, such as the Baptists and the Quakers; however, we need not concern ourselves with them here.

To telescope history, after the periods of the Commonwealth and the Protectorate were past, the Restoration brought back the Church of England in its old form. The later Stuarts even became Roman Catholic. And it was not until the Revolution of 1688 that Protestantism was established once and for all in England.

Isaac Watts belonged to the Independent or Congregational branch of Puritans. So loyal was he to the faith of his fathers that although a friend offered to bear the expense of his education in Oxford if he would prepare for the ministry of the Church of England, he refused the offer. For a time he attended a nonconformist academy. However, as a child he had been taught Greek, Latin and Hebrew at home, and according to the not uncommon practice of the time, most of his subsequent education was had either from tutors or in the process of tutoring others. In the end he became a Congregational minister and spent the rest of his life in close attachment to the church, although his rather chronic ill-health prevented him from assuming the full work of the pastoral and preaching ministry. His illness was turned to good in that among other things it gave him time to write hymns. Also, it may be added, his work as tutor turned him to the study of problems of education and even to logic. So highly regarded was his text on logic that it remained in use for a century in the English universities and in Harvard College. Watts was also the leading nonconformist theologian of his day. His literary remains amount to more than six thick volumes.

To understand Watt's significance in the history of the church's song, it is necessary to recall that when the Western church crumbled in the sixteenth century there were two main groups of reformers on the continent, followers of the two great leaders, Luther and Calvin. The Lutherans, mostly in Germany and Scandinavia, followed one line of procedure in their choice of hymn material; the Calvinists in France, Switzerland, Holland, and then in Scotland and England, followed another. The Germans at once adopted the hymn of "free composure" whereas the Calvinists became Psalm-singers. Calvin would have nothing in his service for which he could not claim scriptural authority. This meant practically the exclusive use of the Psalms. While some other portions of the Bible were reduced to meter, in the end the Psalms virtually displaced all other Biblical material, even the New Testament Canticles. Until the work of Watts was done, the metrical Psalter reigned in the Calvinist churches, including for the most part all the English speaking churches, Congregational and Baptist churches as well as the Presbyterian, and even the Church of England.

Before Watts published his own paraphrases of the Psalms or his free hymns, he had made a thorough study of some twenty previous metrical versions of the Psalter. Some of these deserve brief mention here. Of special importance is the French Genevan Psalter, completed in 1562, but begun apparently in 1539 when thirteen Psalms by Clement Marot and six sometimes attributed to Calvin himself, were published in Strassburg. Marot lived only to complete forty-nine Psalms in French verse, dying in 1544. Four years later Theodore de Beza, in Geneva, was commissioned to continue the work, and by 1562 was able to add the remaining 101 Psalms to complete

the Whole Book of Psalms. Calvin's musicians were equally skilled: at first Goudimel and then Louis Bourgeois who supplied the 1562 Psalter with 125 tunes.

In the meantime, English Protestants whether at home or as refugees on the Continent were experimenting with English versions of the Psalter. And the same year in which the Genevan Psalter was published saw also the publication of the most important of the earlier English Psalters, known as the Sternhold and Hopkins Psalter, from the names of the two most important of the twelve contributors to the work. It, too, grew over a period of years, and as a cumulative work, quickly established for itself a popularity which it was to maintain until the Tate and Brady Psalter of 1696 dethroned it and reduced it to the status of the "Old Version."

Of special interest to Americans is the *Bay Psalm Book* of 1640, the first book printed in English on the North American Continent. The purpose of the New England Puritans was to secure a version of the Psalms which would be more close-fitting to the Hebrew than was the Sternhold and Hopkins Psalter. Published in Cambridge, with preface by Richard Mather, the book was immediately adopted by nearly every congregation in the Massachusetts Bay Colony, and went through some fifty editions in New England, Scotland, and England itself.

Mention at least should be made of the important Scotch Psalter of 1650, one of the big three published in the British Isles before Watts, and from which contemporary hymnals still derive metrical Psalms.

The epoch-making work of Isaac Watts rests (1) upon the fact that he was a better poet than previous Psalm-versifiers, and (2) upon his bold repudiation of the Calvinist principle that only Scripture should be sung in church, and particularly that the Psalter could be adequate for Christian worship. The fact that he was a better poet meant the rejection of the point of view that the best translation or paraphrase is the most literal or close-fitting to the Hebrew. This made room not only for a translation so free as to be scarcely recognizable as such, but also for the hymn of "free composure." Thomas Fuller remarked about the earlier versifiers that "their piety was better than their poetry." And when Isaac's brother, Enoch, urged him to publish his paraphrases he remarked even about the authors of the "New Version," the Tate and Brady Psalter, "I know not what sober beast they ride, but I am sure it is no Pegasus." Fortunately for the church, Watts was richly endowed both with the gift of poetry and the gift of piety. Even if we accept the grudging tribute of Dr. Johnson that "It is sufficient for Watts to have done better than others what no man has done well," it remains true that one important difference between Watts and his predecessors was that he was a better poet. Literary merit is not enough in itself to assure immortality to a hymn; nevertheless, in the long run only hymns survive which rise to poetic merit.

Furthermore, the point of view of Watts in rejecting the "close-fitting" translation of the Psalms and even more of rejecting portions of them as unfit for Christian use must be regarded as fairly radical for his time and as tantamount to rejecting the doctrine of the plenary inspiration of the Scriptures. "Those that have labored," he writes, "with utmost toil to keep very close to the Hebrew have found it impossible; and when they have attained it most, have made but very poor music for a Christian church . . . It is very hard for any man to say that the version of Hopkins and Sternhold, the New England or the Scotch psalms are in a strict sense the word of God. People who want to sing Scripture ought to sing Hebrew music in the Jewish language." And again, "There are many hundred verses in that book [the Psalter] which a Christian cannot properly assume in singing, without a considerable alteration of the words, or at least without

putting a very different meaning upon them, from what David had when he wrote them; therefore there is no necessity of translating always entire psalms, nor of preparing the whole book for English Psalmody."

Watts had also noted "to what hard shift the minister is put to find proper hymns at the celebration of the Lord's Supper, where the people will sing nothing but out of David's psalm book: How perpetually do they repeat some of the twenty-third or one hundred eighth Psalm . . . I do not think David ever wrote a psalm of sufficient glory and sweetness to represent the blessings of this holy institution of Christ; therefore it is my opinion that other spiritual songs should sometimes be used to render Christian psalmody complete." Quite frankly he stated that he made it his "chief care and business in every psalm" to depart "from the inspired words of scripture" in order "to suit his thoughts to the state and worship of Christianity." David, then, should be so translated as to speak like an eighteenth century British Christian, not like a tenth century Hebrew. Where the Psalms say Judah and Israel one should translate England and Scotland; where they say Canaan one should translate Great Britain. Furthermore when Christian events are closely prophesied in the Psalms, prophecy may be made history in translation. Thus "Jesus shall reign" is meant to be a paraphrase of Psalm 72, "Joy to the world," of part of Psalm 98.

Of course the end-result of such Christianization and modernization of the Psalter was the production of the free hymn with no pretense to being a paraphrase of scripture. Nevertheless, only a person who could write such a great hymn as

"When I survey the wondrous cross
Where the young prince of glory died,"

could so successfully have built a bridge from psalmody to hymnody and have set the church free to create a living body of Christian praise in song.

A mid-nineteenth century biographer of Watts describes Bishop Heber's hymns as "arrayed in the purple and fine linen of glittering diction." Surely there is none of this in the hymns of Watts. Their strength is rather in their simple direct language, their plain words of one syllable, their glad healthful faith in God as Creator and Redeemer. Although many of them may not rise very high above the sea-level of prose, the best of them will remain classical expressions of the Christian faith. Perhaps it is enough for Methodists that Watts should have furnished last words for John Wesley:

"I'll praise my maker while I've breath;
And when my voice is lost in death,
Praise shall employ my nobler powers,"

Even though, as one would expect, John altered and improved them.

# THE TRINITY

*By* EARL MARLATT

*This curious canticle was given its first public hearing at the Perkins student-faculty banquet last spring. The title is geographical rather than doctrinal, and refers to the Trinity River. The material is a parody on Vachel Lindsay's chant, "The Congo," and the attempt is to appraise the Perkins faculty on the Trinity, as Lindsay did the medicine-men and missionaries along the Congo. The author insists that he pried the details about his colleagues from Seniors at Perkins while drinking coffee in a Dallas restaurant. This helps explain the spaghetti introduction. Do not take the poem seriously; in fact, the author hopes you will think it is humorous.*

THE EDITOR

Ramping mustangs in a restaurant room,
Heretics with faith unstable,
Shook and shouted in a ragtime Babel—
Fact, not fable, demonstrable—
Lapping up spaghetti with a hungry zoom,
Hard as they were able,
Zoom, Zoom, Zoom,
With a smack, smack, smack,
Like the crack of Doom—
Boomlay, Boomlay, Boomlay, Boom!
Boomlay, Boomlay, Boomlay, Boom!

Then I had religion, then I saw a vision,
I could not turn away from their revel in derision.
Then I saw Peruna balk like Balaam's burro,
Turn and bray divinely from a half-plowed furrow.
Then I heard the theologues say their say
Without any inhibitions and a Bray, Bray, Bray!

Umphrey Lee, Umphrey Lee,
Emperor of the lone prairee,
Houses us quite comfily
In Perunaville or trailers—
"Never mind the little wailers;
Get some books and start your reading,
Science, History, special pleading
For a charge, come Graduation—
Texas is another nation!
It and God will see you through . . ."
True, True, True!
Who? Who? Who?

Dean Eugenius, Dean Eugenius!
Knows the proper way to clean us,
Keep us lily-white and pious,
So that saintly souls may eye us
And find nothing soiled or shoddy,
Scent of heresy or toddy—
Boom, Boom, Boom!
Hear him, hear him cry the need,
Reason, rhapsodize, and plead:
"Don't see red and get the green—
For the Gospel's sake, I mean—
Now, Now, Now,
Long, and how!"
Boomlay, Boomlay, Boomlay, Boom!
Boomlay, Boomlay, Boomlay, Boom!
Well, it's Dean, Dean, Dean!
You rangy Texas longhorn,
Dean Eugene!
Though you've belted us and flayed us,
By the living God who made us,
You're a better man than we are,
Dean Eugene!

Doctor Goodloe, Doctor Goodloe
Knows the way the Churches should go
To fulfill their ancient function,
Sans hypocrisy and unction;
Hear his velvet voice intone:
"Hosius, Homohousion,
Francis, Mister Wesley—all
Finished up the work of Paul."
For the rest see Wesley Davis:
He knows how the Word can save us,
"If we find behind the letter

Something vital, something better—
No, I don't mean Form-Geshichte;
That's the way the devil gits ye"—
Boomlay, Boomlay, Boomlay, Boom!
After that refer to whom?

Seehorn, Seehorn, Seehorn, Seehorn!
Knows the way ideas should be born,
Spanked to livingness, made decent,
Meaningful, religious, recent:
"Don't leave Christians in the lurch, fool!
Save them through a going Church School."
How, How, How?
Now, Now, Now!

James Carlyon, James Carlyon!
Equally at home in Zion,
Ur, Olympus, cottage, palace,
Boston, Denver, Fort Worth, Dallas!
Hear him, hear him air the Word—
Seven exactly—early bird!
Like a meadowlark or linnet,
He can put the pathos in it;
Like a seagull, eagle, condor,
He can range the wild blue yonder.
Scholar, thinker, writer, teacher,
Poet, pilgrim, prophet, preacher—
True, True, True!
Who? Who? Who?

Rabbi Hicks, Rabbi Hicks
Reads the Word from leaves and bricks
To discover ancient data,
Weigh and measure them pro rata,
Making Scriptural history visual—
Write it in your notes on Israel—
Quick, quick, quick!
Click, click, click!
Nothing on his head that flutters,
Nothing in his heart that utters
Anything but love, love, love
For mankind and God above—
True, True, True!
Who? Who? Who?

Gealy, Gealy, Gealy, Gealy!
Make it sound that way not waily!
Use your your hymnals weekly, daily
Now, now, now,
How, how, how?
With a lyric intonation—
Just forget the kine of Bashan,
Aimee, Stamp, and Rodeheaver,
Bing, Sinatra, Eager Beaver;
Sing with spirit, firmness, stingo;
Drop the drippy tunes and lingo.
For the healing of the nations,
You need more than ragtime rations;
Classic music, cosmic fission
Will fulfill your holy mission—
Sanctus, Gloria, in Eternum!
Boomlay, Boomlay, Boomlay, Boom!

Thomas Marsh, Thomas Marsh
Knows the way to speak by Garsh,
Without holy tone or Boohoo,
With precision, wit, and Wuhoo.
Make your voices deeper, fellows!
Suck them down into your bellows;
Bounce them out again as I do—
You can do it if you try to—
Zippity-doo-da, Zippity-ay,
Trippingly, smoothly, that's the way!
Throw them up and forward now—
How? How? How?
Bow-wow-wow!

Martin, Martin, Martin, Martin,
Arkansawan, Saxon, Spartan,
Hear him counsel sagely, bluntly:
Start your preaching in the country;
Never mind the city-slicker,
Coupon-cutter, bishop-picker;
Dig down deep into the soil, men;
That's the way to strike the oil, men;
Souls are rarely saved by reason,
Ritual, or mystic vision;
This is It: Administration,
District, Church Co-operation!
Light the torch and keep it burning;
It will glow when all the learning
Lapses into mystic pow-wows
And the everlasting bow-wows!
Boomlay, Boomlay, Boomlay, Boom!
Boomlay, Boomlay, Boomlay, Boom!

Listen to a final word of warning;
Say it to yourself both night and morning:
Be careful what you do
Or Earl, El Duco,
With hymns and rebuke, O,
Earl, El Duco will hoodo you!
Earl, El Duco will hoodo you!
Earl, El Duco will hoodo you!

# OFF THE JOB LIVING

*By* Lloyd L. Messersmith

*Dr. Messersmith is Professor of Physical Education in Southern Methodist University. He gave the following address in our Chapel as a part of the Orientation Program during the Fall Quarter.* The Editor

YOU may think there is no such thing as off the job living for a minister. Like the physician, the minister is subject to call at any time, and of necessity all his waking hours should be devoted to a way of living which represents the type of life expounded in his sermons. There are, however, certain aspects of living generally placed in the category of recreation or leisure-time activities which should command the attention of ministers. The good life may envision a range of experience which involves physical activities of a recreational nature which have not always been approved by the church.

Throughout the ages most of man's deepest philosophical and religious beliefs have been affected by his attitude toward the body and its care. Early Christians were convinced that the emphasis upon base physical desires which permeated society in their day was not conducive to the attainment of the best in spiritual life, therefore, some went to the opposite extreme and practiced asceticism, a philosophy of life which debased the body in order to elevate the soul. It has been only in recent times that the church has been willing to accept recreation as an integral part of its program. As late as 1792 we find this unfavorable attitude toward play expressed in the Methodist Discipline, outlining the policy of Cokesbury College in this area.

"We prohibit play in the strongest terms. The students shall rise at five o'clock in summer and winter. Their recreation shall be gardening, walking, riding and bathing without doors, and carpenters', joiners', cabinetmakers', or turners' business within doors. The students shall be indulged in nothing which the world calls play. Let this rule be observed with the strictest necessity; for those who play when they are young will play when they are old."

One hundred years later we find this report from M. Phelan's "History of Methodism in Texas" which records Bishop Marvin's report of his visit to the Trinity Conference. Bishop Marvin stated in his report: "I have encountered one thing here which, I believe, is without precedent in the history of traveling preachers. Two members of the conference have been to the circus. I write this with hesitation. But it is a fact. Indeed, one of them was quite an old minister, a man of high standing—I was amazed. The fact is, there has been a good deal of looseness in this particular conference. The members, and perhaps local preachers, have been attending circuses in this country with impunity, until the demoralization has reached the pitch indicated in the fact which I have named. The conference did what seemed to it necessary to recover the church from this malady of worldliness. It was sad to see a man of grey hairs called to account in the conference for going to a circus. But the deed had been done and the conference could not overlook so grave an irregularity. I hope never, while my head is warm, to hear of another Methodist

pastor so far forgetting all the proprieties of his character and position."

This narrow attitude on the part of the church may be explained by the fact that man, when given leisure-time in the past, did not use it in a wholesome fashion. Free time was devoted to drinking, gambling, illicit sexual relations and kindred activities not socially or morally desirable. The church was reluctant to allow leisure in the life of people because it was afraid of the outcome, and it has been only within recent times that society has given serious consideration to a constructive approach to the solution of the problem of leisure. The rapid industrialization of our society with the resultant urbanization of the population has brought us face to face with problems unknown to civilization a century ago. The current forty-hour week and a possible thirty-hour week make it essential that facilities and leadership which will afford recreational opportunities be provided. This problem is particularly acute among our young people who do not have home chores to keep them engaged after school and on week-ends. The human organism is so constructed that it demands activity and it is the responsibility of church leaders to cooperate with established recreational and educational agencies in providing worthwhile leisure-time activities for all ages of the population. Past experiences should be sufficient to warn us regarding the dangerous result of poorly motivated activity.

Delinquents are the product of a society which has failed, sometimes in its biological controls, usually in its social program. Our religious and social agencies such as the church, school, clubs, and playgrounds, are man's chief organizations to serve and develop youth. The evident failures of these social agencies are the delinquents and criminals of today. To correct these failures society has as yet been unwilling to set up social institutions and provide a community life in which youth may succeed in development; but, moved either by sentimentality or fear, it has established jails, asylums, hospitals and reformative institutions.

The church has not been alone in its reluctance to accept recreation as one of the basic essentials of life. The literary emphasis in our schools directed toward training of the mind without regard for the body has been a major factor in the slow development of playgrounds and wholesome recreational programs. Taxpayers, imbued with the philosophy that play was a dangerous thing, have been set against the allocation of tax monies for such a program.

Slowly, however, the influence of progressive leaders in the church, in education, and in other social agencies is filtering through our society, and opportunities for individual participation in socially desirable experiences are increasing.

As ministers, take full advantage of your opportunities to broaden your acquaintance with the wide range of recreational activities you may have occasion to use in your ministry. Modern recreation encompasses such activities as sports, drama, reading, handicraft, music, movies, and the radio. You may have developed too far biologically to acquire a high degree of skill in some of these activities, but you can at least acquire a sympathetic and understanding view of these programs and of the part they can play in the development of youth.

As a minister you are in a position comparable to that of the teacher, in that much of your guidance will be by precept and example. This suggests the observance on your part of a personal routine of living which includes participation in recreational activities for the wholesome effect upon your own physical and emotional welfare. Such a program also requires the observance of principles of hygienic living. You will find it simpler to lead other people into the paths of righteousness if you first direct yourself well. Self-discipline points the way to intelligent direction of the leisure-time activities of the people under your care.

# GOD LED ME TO AMERICA

*By* Joshua Tien

FRIENDS, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

In me this scripture has been fulfilled. For me to come and study in this country was an impossibility. But with Him, "All things are possible," and here I am. I shall relate to you briefly some of the circumstances about how I was led to America.

Before I explain about coming here, let me tell you how I became a Christian. My father was a merchant in North Kiangshu, China. He did not believe in any kind of religion, but he wanted me to study so he sent me to a mission school. From this time I was a Christian in name, but in name only, for as soon as I would leave the church I forgot all about being a Christian. I did everything I wanted to do.

One day during my eighteenth year I went to see a friend of mine who had been my teacher in primary school. He loved the Lord very much. When I arrived at his home, before I called him, I heard him praying in his room. I went to the outside of the door because I wanted to hear what he was praying about. As I listened I heard him say, "Dear Father, I pray thee especially for Joshua Tien. Let him not go on with his sinful ways." When I heard him praying in this manner, my heart was broken. I opened the door and went in his room. When he saw I was there he put his hand on my shoulder and we prayed together. From that time I was a new man, I was a child of the Holy Father.

Today I am a preacher. Again, according to me this is impossible, but God chose me to be a minister. I taught in a missionary school for two years, then I was asked if I wanted to preach. For about two years I preached with small success. Finally, I saw that I was not preaching for myself or for a salary or for any other man, that I had been called of God to be a preacher. From that time on I had trouble in my heart. I knew I must have more training. With no money of my own and a family to support, God made it possible for me to go to Bethel Bible Seminary in Shanghai where I studied for three years. I have preached in China now for several years and there is nothing more precious than preaching the words of God.

Through the help of Miss Proctor, a missionary worker, I studied English during my spare time. One day Bishop W. Y. Chen sent for me and asked if I was interested in going to the United States for further study. In February 1948 a letter came unexpectedly from the United States. This letter to Miss Proctor stated that Southern Methodist University had offered me a scholarship if I could raise enough money to pay for my passage to the United States.

Again with me alone this would have been impossible. One example will explain what I mean. It was necessary that I have $400 as a minimum amount of money to bring me to Dallas. This amounted to two billion dollars in Chinese money. There are a few rich men in China, but they are corrupt officials and dishonest businessmen and war profiteers.

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# BREAD OR STONES?

*By* Arthur G. Swartz

*The Reverend Mr. Swartz is pastor of the Central Congregational Church in Dallas. He delivered the following address in our Chapel.*

IT is interesting to reflect how clearly ministers are marked by their training, and by the trends of certain periods. Generally speaking, they come out a composite picture of both.

Some of us came along during the late twenties and early thirties. These were not, by any stretch of the imagination, good times. Our economic structure was out of balance. There was widespread unemployment. Bread lines and soup kitchens were commonplace. The areas of social need were as broad as the land itself. They reached into the homes of the members of our congregations, and they were present in the homes of the ministers.

It was the period when the "social gospel" held a large place in the program of seminaries. Society was so obviously out of joint that such an emphasis became mandatory. There were many courses in social ethics, and stress was laid on the social implications of the Gospel. Men who came out during this period were "social gospel" conscious.

It was also a period when much attention was being given to religious education. Large numbers of men were taking this field as their specialty. They were equipped to carry on full and complete programs of religious education. It was felt that the field would broaden, and that more time woud be given to this phase of the church program. They were ready to meet the demands which they felt were sure to come. Programs were anticipated, and every apparent need was forseen. They were ready.

Both of these fields were essential. There was, and still is, a need for them. That they would create some problems for us, none of us considered too seriously. That they did, few of us deny. We had the tools, and a need for using them. We stood ready to meet the crying demands of the time. When we came face to face with reality in the church and community, we were somewhat taken by surprise. While all of these needs were present, there was something deeper which had to be dealt with. It was more in the nature of a mood than an obvious observable need. It called for something beyond a program, and there was no ready-made plan that would meet it. Not until we reached this point in our careers did we sense our inadequacy.

The burden of our preaching was highly colored by our training to meet the times. It was a fine era for such preaching. We belabored the social maladjustments in the community. We lamented a society which failed to provide an opportunity for men to make a living. That we did it with empty pockets made our message more forceful. But it also shook us down into the place where our people sat. Their needs came very soon to be understood by us. There were some desperate social problems and needs. Society needed changing, none of us denied that. But there was something more pressing than that, and it crept into our own minds and hearts in short order.

Men needed an inner strength to tide them over — to support them while

economic readjustment was being worked out. Spiritual sustenance was essential if men were to stand up against the lack of material things, and the heartache of seeing their families do without them. The minister needed this help as well. All of us together needed to know about the love and care of God, and to have our faith in these things strengthened against hard times.

Let it be said in all honesty, many of us lacked what it took to meet this need. It was not our field. We were typed to something else. We were specialists, but not in the helping of hearts.

It was during this period that many of us became known by some descriptive names. We were known as advocates of social change — as "social gospelists." Some were tagged with the name "pacifist." It was during this period that some were known as "modernists," and others as "fundamentalists." Men were tried for teaching evolution, and others were made a laughing stock because they held ultraconservative positions in theological matters. All of us shared in these things, on one side or the other. Our straw men took a terrific beating. Looking back now, we can see that when men were asking us for bread, we were giving them a stone. While we were not spiritually bankrupt, we were spiritually inadequate, and our sermons and activities testify against us.

Perhaps it can all be said in a very brief way. It seems to us now that we were guilty of letting causes take the place of the Cause. We were advocates of many things, all of them important and essential. Thinking it over now, we were more often known as champions of these causes than as ministers of the Gospel of Jesus Christ. We were representing fragments of the total Cause. It was done, all too often, at the cost of neglecting the spiritual needs of the people. They came out of the period with a fine social consciousness, but with an inadequate spiritual content in their faith. They felt a deep need for spiritual emphasis. It may not have been obvious, but by personal experience we have come to see it. We failed to give it to them, and many of them turned from us.

While we need not make too much of it here, it may very well be that this condition explains in some measure the turning of a considerable number of our people toward the Roman Catholic Church, and others in the direction of Christian Science. So far as we know, no particular survey has been made concerning the age level of those who are embracing these teachings. From reasonably careful observation, it appears to us that most of those who are making this change, come out of the age group that came up in our churches during this period of unrest and social emphasis. Whether there is any correlation between the two is a matter for sober reflection on the part of ministers and those who prepare them.

All of these matters which have commanded our attention are vital. They are all a part of the Gospel, and of the task of bringing in the Kingdom. But these matters of spiritual undergirding are vital and essential too. The emphasis in our present time is swinging to theology, and theological matters. Less is being said about some of these other things. There is a danger here, too. Attention must be given to a balance between the crying needs of social conditions, and the strengthening of the spiritual life to endure them until needed changes come.

Each generation has its temptations. There are some vital things facing ministers in our time. There is much talk about atomic energy and its implications. Ministers and churches will be forced to give attention to it. There is world turmoil—the inevitable afterbirth of world conflict. It is a temptation to give too much time to these things. Vital as they are, they are only a part of our total task. It is to a sane balance of these things that we must give our attention.

Now, as in every generation, ministers

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# ALUMNI NEWS

## James T. Carlyon, *Editor*

CLASS OF 1919

*J. Wilson Crichlow,* after a few years of wandering in Arkansas returned home to Missouri, transferring to the St. Louis Conference. He is Associate Secertary of the Missouri Corporation of the Methodist Church.

1923

*John L. Taylor* has been promoted to the superintendency of Cape Girardeau District of the St. Louis Conference.

1926

*Burnell Schubel,* Superintendent of the St. Louis District has been made a Curator of Central College at Fayette, Mo. It was good to see him on the campus, which he visited enroute to the Jurisdictional Conference in El Paso, Texas.

1927

*Joseph M. Connally* has been a good expositor of Amsterdam and reported to be making the Greenville District of the North Texas Conference an ecumenical minded part of the Church.

1929

*F. S. Anglin* was recently transferred from the Southwest Missouri Conference and stationed at Kirkwood.

*Foyd V. Brower,* in the heart of a great farming district of southern Missouri has been made chairman of the Town and Country Commission of his Conference.

1930

*Goerge Bowles* is the representative of the South Central Jurisdiction on the General Conference Commission on Radio and Films. He attended the Columbus meeting of the group in October.

1931

*Roy F. LeGrand* is pastor of the Mt. Auburn Church in St. Louis, but insists that "Life is at its best" in the Ozark Hills, where he becomes cowboy and is really at home on the ranch.

*Virgil Morris* was rewarded for five years of aggressive leadership as a superintendent on The Baton Rouge District; he is now pastor of First Church in Alexandria, Louisiana, at the very center of his state.

1932

*Ethan Dodgen,* in his second year on the Helena District of the North Arkansas Conference, represented the superintendents of his Conference at the national meeting in Columbus. His hospitable wife and family have succeeded in making Forrest City a friendly gathering place for preachers and their wives.

1933

*T. P. Weaver* and his people at Electra, Texas, have greatly appreciated the assistance of Harrison Baker of Dallas in a successful evangelistic meeting. Sixty members at one time was a real event in the church and community.

1934

*Lance Webb* was honored with the Doctor of Divinity degree recently from McMurry College, at Abilene, Texas. He attended the first meeting of the World Council in Amsterdam and kept his parishoners up to date on his travels and on the Conference by sending reports back to the Dallas Morning News. He is leading his people in a magnificent building program at University Park Church.

1935

*Sam C. Headrick* of the Murphy Long Church in Farmington, Missouri, proved a valuable assistant to his superintendent during the latter's extended illness. Mrs. Headrick was enrolled at S.M.U. during 1933 and 1934.

*J. Chess Lovern,* pastor at Harlingen, Texas, led the young adults of the Kerrville Assembly in their opening session in August. The Southwest Texas and the Rio Grande Conferences unite in conducting this important assembly.

1936

*Earl R. Hoggard* is the proud pastor at Wesley Church, Dallas, which has recently finished a beautiful Educational Building.

*Wayne McClesky* is reported by a professor of the Perkins School as doing "a dandy job" at Gilmer, Texas, where a Religious Education Building has been finished at a cost of $67,000.

1938

*Lee Bowles* has led an earnest congregation in a fine building enterprise in Tulsa, Oklahoma. He writes, "Let us make the sacraments and the services of the Church as dignified and spirit-filled as culture and education can make them." In his thought we are ministers of an "enduring, living, redeeming Church."

*Monk Bryan* is our new reporter from the St. Louis Conference and has sent in a splendid report for this issue of the Journal. He is pastor of Centenary Methodist Church at Bonne Terre, Missouri. He promises his people for the Church Year to set before them "in an understandable and systematic way some of the most basic of the deep and immortable convictions of Christian thinking and feeling."

1940

*Harold and Rela Eggensperger* are busy beyond the usual pair in Methodist parsonages. West Memphis and the Methodist Church try to keep up with affairs in both Arkansas and Tennessee. He conducts a lovely morning worship service in the best Methodist tradition. Like John Wesley before him, Harold is at home in a pulpit gown, along with a robed choir. He expects to complete the final payment on the church building before the New Year.

*Kenneth Shamblin* finished his term as District Superintendent in one year and is happy in a new pastorate in the city of Little Rock, Arkansas, where he has been drafted to plan and carry through the building of a new sanctuary for the Pulaski Heights congregation.

*Howard and Aubrey Woodruff* and their children, Bill and Carol Ann, attended the Bible Conference at Mt. Sequovah this summer, where they studied under Professors Davis and Hicks of Perkins. Howard is majoring in Rural Parish work.

1941

*Forrest and Lillian Flowers* brought their two daughters, Martha Sue and Marilyn Ruth, to the Mt. Sequoyah Leadership School this past summer. They report Iowa a good place for those who complain of Texas heat.

*Robert E. Goodrich* has added the D.D. to his honors this year, provided by Centenary College at Shreveport. He has brought new life and progress to old First Church, Dallas, his last innovation being television equipment. First Church will act as host to the Interdenominational Communion Service for the New Year.

*Mr. and Mrs. Gordon Patterson* were bereaved in the death of their older son, eleven years old, during the summer. They are living at Sand Springs, a hustling suburb of Tulsa, Oklahoma.

*Compton and Bernice Riley* from Longview, Texas, shared in the reunion of Mustangs at Sequoyah during the Leadership School this summer.

1942

*Leonard Westphal* succeeded Joe Penn Pritchett at Slater, Missouri, a year ago. The Westphals have one son, whom they honor with the name Ricky.

1943

*Alf Eason* and family are enjoying new furniture and rugs in their comfortable parsonage at Bentonville, Arkansas, in the heart of the fruit and chicken corner of his state. Two fine boys keep the parents happy and busy. As a feature of his Sunday evening service Alf tells a "Stidger Story" for his children and young people.

*James Rudolph Woodruff* has returned from Edinburgh and a year of study under Professor John Baillie. He is spending this year at Union Theological Seminary, New York City, where he is finishing his thesis for submission to Edinburgh toward the Doctor's degree.

1945

*Herman F. Mayo* and wife announce the arrival of Miss Carolyn Ruth to rejoice their hearts. Their new address is Van Alstyne, Texas.

*Walter Jean White* has entertained two bishops in the year. Bishop Broomfield led in a stirring revival effort, while Bishop Ivan Lee Holt dedicated a new organ for the sanctuary.

1946

*Don Cochran* is organizing a new church fellowship, to be known as San Pedro, in San Antonio. It will be made up largely of families of Veterans, sharing in a special housing project for them. Don prefers Texas to anything else, even to California.

*Ervin Gathings* of Grandview, Texas, was Camp Director for the Young Adults of the Central Texas Conference, at Glen Lake Camp, during the summer.

*Crandall M. Hunt,* at Quinlan, Texas, has been awarded the high Boy Scout Leadership honor, being elected to the Order of the Arrow.

*William Mayo and Kenneth McDowell* have parishes on the outskirts of Baton Rouge, Louisiana. Bill and his people have finished a useful educational unit during the year. Their friends will find them on a fine concrete slab highway before the winter is over, at Baker.

*Kenenth McDowell* was well along with a beautiful sanctuary at Zachary, Louisiana, when the editor shared their hospitality in the early fall. Zachary and Baker find it possible to cooperate in community training schools.

*Earl Perry* of Altamont, Kansas, was director of the Intermediate Camp of the Independence District, this past summer. His camp was one of five conducted by the Conference during the year; it is held at the Cedar Bluff grounds near Coffeyville.

1947

*Randall Rogers* writes from Valley Mills, Texas, that it seems good not to need to rise at 4:30 every morning as he did for two years while attending Perkins. He is still active, however, as revealed by the fact that he was awarded the honor of being named the outstanding rural minister of his conference at the June session. The Town and Country Commission, through the Bishop, A. Frank Smith, gave him a certificate and $25.00 in cash, as a part of the award.

1948

The *Edward D. Watkins* family at Elsberry, Missouri, now numbers three, James Arthur arriving on August 24th.

Note: The editor is especially grateful to *Monk Bryan* of the St. Louis Conference, to *Richard T. Perry* of the Little Rock Conference, and to all the reporters who sent notes for this section of the Journal. Items from individuals will always be welcome also.

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## BREAD OR STONES?

*(Continued from Page 17)*

must guard against the tendency to fritter away their time in causes—important though they may be. We are primarily ministers of the Gospel of Jesus Christ. This is our Cause, and the rest of these highly significant matters must find their place in the whole pattern. Our primary task is to present the Gospel of Christ in matters of undergirding, interpretation, and meaningful influence toward the bringing in of the Kingdom of God. This demands a proper balance between the social and the spiritual content of our Christian teaching. To such a complete ministry, all who represent our Lord must give themselves.

# BOOK REVIEWS

## Fred D. Gealy, *Editor*

### Handel's Messiah

*By Robert Manson Myers. New York and Dallas: The Macmillan Company, 1948. xxii + 338 pp. $5.00.*

It will not be disputed that during the more than 200 years since its composition, Handel's *Messiah* has been sung more frequently than any major choral work ever written. Done thousands of times now by hundreds of thousands of singers, it has scarcely a competitor in popularity. Its one-time competitor, Mendelssohn's *Elijah,* is definitely waning in the public interest and in critical appraisal. *The Messiah,* however, is again on the upswing and is becoming more widely known than ever before in its history.

It is therefore of the utmost importance that a serious effort be made to improve the many inadequate renditions of the work annually presented to the public. The new edition of the score by Coopersmith, the recordings under the direction of Sir Thomas Beecham and Sir Malcolm Sargent, and the succession of biogaphies of Handel recently published should greatly aid in stimulating musicians to greater integrity in the presentation of Handel.

Mr. Myers has written the first sizable volume devoted entirely to the *Messiah* and its historical context. Dominant as the work has been in English musical history, it is here treated as a mirror in which English taste for two centuries is reflected. Competent and comprehensive, the book should be in the hands of all ministers and choir directors who work with this musical masterpiece.

Fred D. Gealy

### The Martin Luther Christmas Book

*Arranged and translated by Roland H. Bainton. Philadelphia: The Westminster Press, 1948. 76 pp. $2.50.*

In a beautifully printed book illustrated with reproductions of finely chosen woodcuts by Dürer, Altdorfer and Schongauer, contemporaries of Luther, Professor Bainton has gathered together extracts from Luther's sermons on Christmas themes delivered for thirty years, and woven them together into a consecutive narrative and commentary. The book will be interesting to two sorts of persons: those who enjoy the variety of Christmas traditions associated with the simple nativity narratives, and those who are interested in Martin Luther.

Fred D. Gealy

### The Christian Way in Race Relations

*Edited by William Stuart Nelson. New York: Harper & Brothers, 1948. ix + 256 pp. $2.50.*

### The Protestant Church and the Negro

*By Frank S. Loescher. New York: Association Press, 1948. 159 pp. $3.00.*

The race question will not subside until some much more adequate solution of the tangle of problems involved has been achieved. Since the Christian Church proclaims a full salvation for all men it has a special obligation to pioneer in the case of all thorny problems. *The Christian Way in Race Relations* is written by thirteen able, intelligent, and basically Christian negro leaders, and deserves reading especially by those who don't know that negroes can write and think like other people.

Frank Loescher is a member of the Society of Friends who has made case studies of the segregation practices and pronouncements of the churches. His conclusion is that "the Protestant Church as a social institution is not actively furthering the integration of the Negro into American society." The accusation is a damaging one, and deserves attention.

Fred D. Gealy

### The Christian Faith and Secularism

*By J. Richard Spann, editor. New York and Dallas: Abingdon-Cokesbury Press, 1948. 296 pp. $2.50.*

Here are the twenty-two papers delivered at the Evanston Conference of 1947, preachers and scholars of several denominations interpreting the ills of the time and prescribing remedies. The editor is the responsible director of the training of our Supply Preachers and of the reading and study of undergraduate ministers in Methodism. He defines secularism as "an evasive, often unconscious philosophy which does not deny but ignores the presence and ethical influence of a living God. Secularism depends upon education, science, personal aggressiveness, and organized power, while ignoring the spiritual and ethical forces of Jesus Christ." He has done us all a genuine service in sharing the insights and the reflections of thoughtful students of this era. The book deserves a place in every study of every minister of every denomination.

As might be expected, the chapters vary greatly, in character as well as in literary quality. The reviewer found most enjoyment and profit in the chapters by McNeill on *Historical Introduction*, by Gerald Kennedy on *The Spiritual View of Secular Affairs*, and by G. O. McCulloh on *How Christianity Challenges Secularism*. The bent of the whole discussion is well expressed by Hugh C. Stuntz, "Christain forces must accompany and provide the spiritual interpretation of science, the goals of human welfare for the new economics, and replace with the binding cement of Christian love the crumbling mortar that has held together the ancient, living civilizations of the world."

James T. Carlyon

### What Can We Believe

*By Vergillius Ferm. New York: Philosophical Library, 1948. 211 pp. $3.00.*

A college professor sets himself to the task of answering the religious questions which he believes to be troubling the minds of young and old alike. It is written in a delightful journalistic style that without straining for effect holds one's interest. It will serve the educated layman and the average preacher as readily as it meets the needs of college youth.

The writer is a member of two Protestant churches at the same time, one of them a rather rigid church theologically. He is deeply concerned that we shall be a religious people and that we shall recognize true religion wherever we meet it. At the same time he is critical of half-truths and half-loyalties. The treatise runs all the way from a first hand description of Father Divine and his New York Heaven to his own dream of a hypothetical church of the future. Following the latter picture is a good chapter on reasons for joining such a Christian Church.

The final chapter on "Reflections upon our Destiny" will make every preacher a better leader of his people in the matter of immortality. Ferm believes in eternal life after the pattern of the Fourth Gospel. "Our destiny, it seems, is to achieve the more valuable in the only way that it seems possible, *viz.*, in a situation where there is always imminent the less-valuable."

James T. Carlyon

### The Reinterpretation of Luther

*By Edgar M. Carlson. Philadelphia: The Westminster Press, 1948. 256 pp. $3.50.*

The president of Gustavus Adolphus College has rendered a genuine service to all who are interested in Protestant thinking. In this little volume he has given a welcome statement of Martin Luther's basic theological ideas, and with it a very interesting introduction to present-day Swedish church life and thought. He values the work of E. Billing and N. Soderblom as marking the direction which Swedish Lutherans have taken in this century, but he gives a more complete explanation of the teachings of A. Nygren and G. Aulen, especially honoring the latter.

For many of us the treatment of the Church will be especially appreciated. Over against the democratic and congregational emphasis of our time he sets the dynamic theory of Luther and Sweden. "God brings men into fellowship with himself through the forgiveness of sins. Wherever this fellowship comes into existence, the Church comes into being." Equally interesting and less intelligible to most American Protestants will be

the doctrine of the folk church, which Dr. Carlson sets over against the institutional and the association types with which we are familiar. These seem to draw false boundaries to the Christian Church and are too much concerned about church membership. "The folk Church assumes that the activity of God is as inclusive as the total community." A striking statement of Aulen's theory of the atonement will call some of us to rereading of that scholar's little book, *Christus Victor*. "The only alternative open to him (Jesus) finally was death or judgment. That he chose to die rather than to condemn indicates the sovereignity of God's love." This ought to please Arminians as well as Lutherans.

JAMES T. CARLYON

### OUR PROTESTANT HERITAGE

*By Members of the Faculty of Union Theological Seminary in Virginia. Richmond: John Knox Press, 1948. 224 pp. $3.00.*

Seven members of the faculty of a Virginia Seminary delivered these chapters as addresses to the student body. In book form the letters are readable and interesting and one has the impression of sitting in on the series as an invited guest.

The several writers have followed the thesis that what we know as Protestanism is a type of prophetic and spiritual religion which manifests itself through the whole of Hebrew, Jewish, and Christian religious history. Abraham was the first Protestant, followed in turn by Moses and the Eighth Century Prophets. The book may be thought of as a rewriting of the history of the religion of the Bible and of the Church from the point of view of the Protestant moralist and reverent religionist of this day. Thus it is a sort of special pleading, quite acceptable to us of the prophetic tradition.

Protestantism then "is not merely an event in history nor a body of doctrine developed in time; it is a state of mind, a viewpoint, that expresses itself from time to time in history whenever men try to recover and act upon their heritage of faith." The preaching note, prominent in the whole book, is well expressed in the closing sentence. If the Church and the Kingdom of God are to make progress, "Protestantism, our heritage, must be transmitted, for we are not only the heirs of the ages past but we are the trustees of this gift for posterity."

JAMES T. CARLYON

### RAMAKRISHNA

*Translated by Swami Nikhilananda. New York: Harper and Brothers, 1948. 304 pp. $3.50.*

A popular and shortened edition of the well known but difficult Hindu classic, *The Gospel of Sri Ramakrishna,* prepared especially for English and American readers by Swami Nikhilananda, a monk of the Ramakrishna Order living in New York City.

For many people Ramakrishna, 1836-86, has come to represent Hindu religion and Oriental mysticism. Americans who would understand this religion at its modern best will find the text quite readable and understandable. Here appear the dominant teachings of one of the major world religions: the pluralism of gods or of the names and manifestations of the Universal Deity, absolute idealism which finds the divine in everything, the round of rebirth which seeks as its goal an ultimate absorption into the Universal Consciousness, and a continual challenge to sacrifice and withdrawal from the common life. The three cardinal evils for Ramakrishna are gold (greed), woman (physical desire), and the ego (self-pride). Our denominationalism may learn a lesson of goodwill from this Hindu prophet:

> "But I say that we are all calling on the same God. Jealousy and malice need not be. . . . What I mean is that dogmatism is not good. It is not good to feel that my religion alone is true and other religions are false. The correct attitude is this: My religion is right, but I do not know whether other religions are right or wrong, true or false. I say this because one cannot know the true nature of God unless one realizes Him."

The book is equipped with a good glossary which will assist the Western reader in following the conversations of the Master, which fill up the text. The Hindu Mystic left no writings and is known only through the memory of devotees who cherished the inspiring personal fellowship they enjoyed with him.

JAMES T. CARLYON

### A Call to What Is Vital

*By Rufus M. Jones. New York: The Macmillan Company, 1948. 133 pp. $2.00.*

Rufus Jones wrote this his last book at the request of a friend who insisted, "You must write a book that will help the college-trained persons who have the scientific outlook to find their way back to a vital religion. Hosts of youth that I know" continued his friend, "have stopped going to church because what they hear is at sharp variance with what they know."

The book, then, is an attempt to make the "vital" elements of religion tenable and helpful to the men and women of a scientific age. The various chapters include discussion on the Bible, mysticism, miracles, Christ, and "The Place of Prayer In a Scientific Age."

The logic and persuasiveness of Mr. Jones' writing will be disturbing to those who want to think only in the patterns of past generations. A good case for religion in a changing world is stated in this book.

Thomas H. Marsh

### Letters to Young Churches, a Translation of the New Testament Epistles

*By J. B. Phillips. New York and Dallas: The Macmillian Company, 1948. xv + 224 pp. $2.50.*

Fortunately, from one point of view, translation of Scripture need not be accurate, it only needs to make sense. Many a text that in the original is so rough, obscure, or ambiguous as to be unintelligible has been remoulded by the translator into sense and clarity. As good a sermon can be preached from an erroneous translation as from a correct one if the sense is adequate. Preachers interpret life first and texts afterwards, and usually quote them in support of conclusions reached on other grounds.

In defense of the translator it must be said that he has to light on one side of the fence, and if he is translating for public reading, he must usually avoid ambiguity, not to mention nonsense. Unless his translation is accompanied by footnotes, the reader is easily deceived into thinking the readable translation is the only right and possible one.

Mr. Phillips uses neither footnotes nor any other kind. His English flows smoothly and at no point suggests any troublesome Greek original. His choice of words is apt and forceful. And as any fresh translation of the epistles made by any sort of competent scholar is bound to do, this one too makes the letters seem very human, very contemporary, very vigorous.

Where the reviewer has checked the text (in the Pastorals), Phillips has taken such liberties with it that his work should be called a paraphrase, not a translation. Annoying problems of the text he has frequently resolved in much too facile a manner. The Greek text is too frequently over-interpreted and over-modernized in the translation to warrant the use of the word "traanslation." Even so, the modernity of Phillips' English is very pleasant and makes that of the R.S.V. sound archaic and unreal.

The exact student of the texts of the letters should use Phillips warily; the preacher is under no such obligation: he may suck his honey where he finds it.

Fred D. Gealy.

### Art in the Early Church

*By Walter Lowrie. New Yorks Pantheon Books, 1947. xvii + 268 pp. 153 plates. $6.50.*

In the present book, Dr. Lowrie presents a greatly enlarged revision of his long out-of-print "Monuments of the Early Church." The work is an excellent introduction to the fascinating subject of Christian archaeology, including the study of inscriptions in the catacombs, of sepulchral art including frescoes and sarcophagi, of the basilica as church form, of a great variety of monumental art, of Bible illustrations, and so forth.

Nowhere else is there so easily available 153 plates of illustrations chosen to represent almost every phase of "Art in the Early Church." The subject is not at all an esoteric one; the inquisitive minister might find in these pages both relaxation and learning.

Fred D. Gealy.

### Christ and His Gospel in Recent Art

*By Albert Edward Bailey. New York: Charles Scribner's Sons, 1948. xiii + 32 plates with analysis and interpretation. $2.00.*

Those who are familiar with Mr. Bailey's earlier and standard "The Gospel in Art" will

welcome this new volume. The book is in two parts, part one being designated "The Life," part two "The Gospel."

Of the thirty-two plates, one is of an etching, three of sculpture, and the rest are of paintings in oil. Of the artists represented, ten are German, one Austrian, one Norwegian, three English, five French, one Swiss, one Yugoslavian, one Danish, six American, and two Mexican. Most of these artists died in the first quarter of the present century, the living ones being (probably) the Americans, Irwin Hoffman and William Gropper, the French Odette Pauvert, and the Mexicans, Orozco and Rivera (the latter born in 1886, not 1866 as the text incorrectly states).

One can only lament that since American churches furnish no opportunities for painters to exercise their art in the adornment of our houses of worship with Christian themes American artists could get representation here only by using George Gray Barnard's Lincoln, two Sargents—one a portrayal of a Norse myth, the other the panel "Heaven" in the Boston Public Library; Irwin Hoffman's "Rubbish," a bowed figure by a garbage can, portraying the depression, and Beneker's "A Constructive Radical." And, of course, the significant Mexicans, Orozco and Rivera do not paint traditional Christian subjects.

Both churchmen and artists should be stimulated by this book to rediscover the value of art for religion and the value of religion for art.

FRED D. GEALY.

PROTESTANT CHURCH BUILDING

*By William H. Leach. New York, Nashville and Dallas: Abingdon - Cokesbury Press, 1948. 188 pp. $3.00.*

No minister should build a church without consulting this book. Seventy-four pages are devoted to planning and financing; seventy to consideration of the problems of building for worship, Christian education, fellowship and administration; and twenty-two to electronics and amplification, lighting, heating, cooling and air-conditioning. And even the church lawn and the parsonage come in for a chapter each.

While not comprehensive enough to be adequate by itself, the book is sufficiently non-technical to be enjoyed by the layman in the field. The illustrations are varied and well-chosen.

FRED D. GEALY.

RELIGION IN THE TWENTIETH CENTURY

*Edited by Vargilius Ferm. New York: The Philosophical Library, 1948. xv + 470 pp. $5.00.*

One wishes that the paper and binding of the books published by the Philosophical Library were as good as their contents often are. Certainly no single volume contains as much information about the variety of the world's religions as does this book. There are twenty-eight chapters by as many writers, and running the gamut from Hinduism to Naturalistic Humanism and (Jewish) Reconstructionism. In addition to the usual run of non-christian religions, there are treatments of Friends, the Swedenborgians, Mormans, Bahai, Salvation Army, Jehovah's Witnesses, Christian Science, and so forth. Both conservative and liberal Protestantism are represented, also the Greek, Roman, and Anglo-Catholic groups. Three types of Judaism are allowed a hearing.

Of special importance is the fact that in almost every case the author of the particular chapter is an adherent of the faith he describes. Thus the religions are all set forth from the inside.

FRED D. GEALY.

THE HEATHENS, Primitive Man and His Religions.

*By William Howells. New York: Doubleday & Company, Inc., 1948. 306 pp. $3.75.*

MAGIC, SCIENCE AND RELIGION. *By Bronislaw Malinowski. Boston: Beacon Press, 1948. xii + 327 pp. $3.50.*

THE MISSIONARY AND PRIMITIVE MAN. *By Gordon Hedderly Smith. Chicago: Van Kampen Press, 1947.*

University of Chicago anthropologist Redfield has selected for publication five essays of the late Bronislaw Malinowski, which were published between 1925 and 1941, but are now either out of print or not easily available. "Magic, Science, and Religion" (1925) represents one of the mort important attempts to analyze and define these terms. A

second reprint of special importance is "Myth in Primitive Psychology" (1926).

William Howells is a younger University of Wisconsin anthropologist who writes most entertainingly, in fact, jauntingly, about primitive religions. One wonders, indeed, if all religions are not primitive to him. In any case his fascinating narrative leaves one with the uncomfortable feeling that there isn't nearly so much difference between moderns and primitives as we like to think in our proud moments.

The chapters cover such subjects as the nature of religion, mana and tabu, magic, black and white, divination, disease and medicine, witchcraft, souls, ghosts and death, ancestor worship, totemism, demons, gods, and so forth. There is not a dull page in the book.

The only one of the three books which is concerned with primitive man and the missionary is Mr. Smith's. A missionary, himself, in French Indo-China, Mr. Smith of Moody Bible Institute background, is concerned to provide a manual for missionaries among primitive people. He relies heavily upon well-known anthropologists for quotation and definition. Sometimes his treatments of complex subjects are too brief to be of much value. Nor is there much concern to find value in non-christian ideas or practices. Although he insists that "Heathenism . . . must be entirely supplanted by Christianity," he has both an anthropologist's and a missionary's interest in primitive people. And the two interests are not always antithetical.

The later two books are well illustrated with good pictures.

FRED D. GEALY.

### A HUNDRED YEARS OF CHINA METHODISM

*By Walter N. Lacy. New York, Nashville and Dallas: Abingdon-Cokesbury Press, 1948. 336 pp. $3.50.*

So far as Methodists are concerned, it is of special importance that China should be the subject for mission study in the American churches during 1948-9. On September 7, 1847, our first three missionaries arrived in Foochow. The hundred years since have seen the establishment of Methodist institutions in most of the important centers in China.

The Lacy family itself has been no mean part of the country's work and it is therefore fitting that one of them should have undertaken the difficult task of recounting it.

The problem of selection and arrangement of materials for writing such a history must have been arduous indeed. Its difficulty was not lessened by the fact that for so long there were three Methodisms running along side by side. Yet Mr. Lacy has done well. He has devoted many pages to all types of work, and in great detail has narrated the growth of the church, its struggles to win and maintain a foothold, its successes, failures, its present problems. The story is an inspiring one, and we may believe that it has just begun.

FRED D. GEALY.

### CHRISTIAN VOICES IN CHINA

*Edited by Chester S. Miao. New York: Friendship Press, 1948. 216 pp. $2.00.*

### RISING THROUGH THE DUST

*By Archie R. Crouch. New York: Friendship Press, 1948. 179 pp. $1.50.*

### THE SPIRIT OF CHINESE CULTURE

*By Francis C. J. Wei, New York: Charles Schribner's Sons, 1947. xii 186 pp. $2.75.*

"Rising Through the Dust" is just the sort of brief, yet comprehensive outline of the history of the church in China which is most useful for mission study classes. Of particular interest are the chapters on "Christians at Work in China Today" and "Contributions to the World Church."

The other two books display contemporary Chinese Christian scholarship at its best. The Wei lectures were given at Andover-Newton, the Episcopal Theological School (Cambridge), and Union Theological Seminary (New York). Professor Wei is an able interpreter of the religious history of his people and an intelligent observer of and leader in the contemporary Chinese church.

"Eleven of the Christian Voices in China" are Chinese, three are missionaries who have won the right to speak. The "Voices" are all concerned with the problems which the war and the present internal conflicts have set for the church. In the Chinese chaos Christian leaders like these are China's best hope. But we have a Christian duty too.

FRED D. GEALY.

## GOD LED ME TO AMERICA

*(Continued from Page 15)*

However, the majority of the people have been reduced to poverty by the recent wars. Christians are especially poor because they will not earn money dishonestly. How did I finally get here? One day a woman of my congregation whose husband has a very small income and in whose family there are nine children to support called at my office. She said, "Pastor Tien, when I heard that God had opened the way for you to study in America I was urged by the Spirit to help you. Here are thirty U. S. dollars, the whole of our savings. May God help you with the rest."

Thus the sum of $400 was raised, little by little, among Christian friends and church members, all honest, hard-earned money, some even of the widows' mites.

What was to happen to my family while I was away? A friend wrote me from Peking, "I wish to tell you that I will give one-tenth of my salary to your family from the time of your departure until you return." Do you wonder that I say God led me to America?"

I am now a student in Perkins School of Theology at Southern Methodist University. May my days to come be like Moses' days in the wilderness and Paul's in the Arabian Desert. I want to be in the hand of the Lord as clay in a potter's hand, to be improved day by day and made into a vessel for the Master's use upon my return to China.

Friends, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

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## MINISTERS DO GET MARRIED

Total enrollment for the Fall Quarter 1948 reached 212, the highest point thus far in the history of Perkins School of Theology. Of this number 201 are men and 11 are women. Of the men, 142 are married; 111 are GI's.

Information from the Field Work office shows that fifty-five of the married men have no children, 46 have one, 25 have two. Altogether there are 158 children in the families of the 142 married men.

One hundred twelve of the 201 men students are serving churches as pastors, 23 others are serving as assistants or associate pastors. Eighty of the 142 married men live in parsonages, or apartments, furnished by the churches which they serve; 15 live in apartments or trailers on the campus; five live in dormitories, their families elsewhere; 4 own their homes, while 38 live in rented rooms or apartments in Dallas.

# BOOKS RECEIVED FOR REVIEW

Essays on Freedom and Power, *Lord Acton. The Beacon Press.*

Report to Protestants, *Marcus Bach. The Bobbs-Merrill Company.*

Christ and His Gospel in Recent Art, *Albert Edward Bailey. Charles Scribner's Sons.*

God Was in Christ, *D. M. Baillie. Charles Scribner's Sons.*

The Martin Luther Christmas Book, *Roland H. Bainton. The Westminster Press.*

The Reinterpretation of Luther, *Edgar M. Carlson. The Westminster Press.*

Channing Day by Day, *Jose Chapiro. The Beacon Press.*

Questions Jesus Asked, *Clovis G. Chappell. Abingdon-Cokesbury Press.*

The Disciplines of Life, *V. Raymond Edman. Van Kampen Press.*

Voices of Liberalism: 2, *Albert Einstein, George D. Stoddard and others. The Beacon Press.*

What Can We Believe?, *Vergilius Ferm. Philosophical Library.*

The Pilgrimage of Peter Strong, *Paul Green. Harper & Brothers.*

Selected Mystical Writings of William Law, *edited by Stephen Hobhouse. Harper & Brothers.*

Trends in Protestant Social Idealism, *J. Neal Hughley. King's Crown Press.*

Ape and Essence, *Aldous Huxley. Harper & Brothers.*

Mysticism in Religion, *W. R. Inge. University of Chicago Press.*

Mahatma Gandhi: An Interpretation, *E. Stanley Jones. Abingdon-Cokesbury Press.*

A Call to What Is Vital, *Rufus M. Jones. The Macmillan Company.*

The Hour Has Come, *G. Ray Jordan. Abingdon-Cokesbury Press.*

Steps Toward A Singing Church, *Donald D. Kettring. The Westminster Press.*

A Hundred Years of China Methodism, *Walter N. Lacy. Abingdon-Cokesbury Press.*

The Christian Outlook, *Kenneth Scott Latourette. Harper & Brothers.*

Morals and the New Theology, *H. D. Lewis. Harper & Brothers.*

Psychiatry and Religion, *Joshua Loth Liebman. The Beacon Press.*

Philosophy of Life, *Chen Li-Fu. Philosophical Library.*

Magic, Science and Religion, *Bronislaw Malinowski. The Beacon Press.*

America's Spiritual Culture, *Bernard E. Meland. Harper & Brothers.*

Essence of Hinduism, *Swami Nikhilananda. The Beacon Press.*

The Way, the Truth, the Life, *Selected by J. S. Nollen. The Beacon Press.*

Our Protestant Heritage. *John Knox Press.*

No Uncertain Sound, *Ray C. Petry. The Westminster Press.*

Letters to Young Churches, *J. B. Phillips. The Macmillan Company.*

The Bhagavadgita, *S. Radhakrishnan. Harper & Brothers.*

The Plight of Freedom, *Paul Scherer. Harper & Brothers.*

Goethe—Two Addresses, *Albert Schweitzer. The Beacon Press.*

The Life of God in the Soul of Man, *Henry Scougal. The Westminster Press.*

Christian Nurture in the Home, *Charles C. Selecman. The Upper Room.*

Kierkegaard's Philosophy of Religion, *Reidar Thomte. Princeton University Press.*

Road to Survival, *William Vogt. William Sloane Associates.*

Real Living Takes Time, *Hazen G. Werner. Abingdon-Cokesbury Press.*

General Evangeline Booth of the Salvation Army, *P. W. Wilson. Charles Scribner's Sons.*

The Christian Faith and Secularism, *edited by J. Richard Spann. Abingdon-Cokesbury Press.*

The Shaking of the Foundations, *Paul Tillich. Charles Scribner's Sons.*

Art and Religion, *Von Ogden Vogt. The Beacon Press.*

The Church, *J. W. C. Wand. Morehouse-Gorham Company.*